

general sociological study of the times. His mastery and sorting out of the innumerable details of Kirk's career are exemplary, and the claim of his seven years of research through papers, files, sermons, and other voluminous writings is a tribute in itself. Moreover, Miller's capacity to cast biographical facts in an engaging literary style holds the reader's attention to the end. Any young minister will find here a whole course in practical theology and an exposure, not to theories, but to living principles, which were the hallmark of Kirk's ministry. "Christianity, to him," writes Miller, "was not a religion, one among many, that offered its wares in the marketplace of ideas to be discussed, compared, and evaluated. It rather consists of a series of unique events on the human scene in which God was the chief actor, *doing* something for humanity that it itself was powerless to do" (p. 611). "Preaching is not merely a retelling of the story, but a search in the story for patterns of meaning that throw light on current human existence" (p. 612).

In his preface, Miller declares, "The aim of this volume has been to rescue Dr. Kirk for posterity." If this book doesn't do it, nothing else ever can. Yet we know, as Prime Minister Macmillan said about Winston Churchill in a tribute before the House of Commons, "We shall not see his like again." Is it too faithless to say, "Et tu Harris Kirk"?

Donald Macleod  
Princeton Theological Seminary

Crouch, Archie R., Steven Agoratus, Arthur Emerson, and Debra E. Soled, eds. *Christianity in China: A Scholars' Guide to Resources in the Libraries and Archives of the United States*. Armonk, NY: M. E. Sharpe, 1989. Pp. 750. \$135.00.

This is no pocket handbook, but for any serious academic research in the field of the history of Christianity in China or continental Asia it is absolutely indispensable. This 750-page volume is massive, meticulous, and superbly organized. To anyone who seeks to uncover what resources are available for understanding the twelve centuries of recorded Christian presence in China and the imprint of that presence on the life and culture of a fifth of the population of the world, this will be the research tool of first resort.

The publication of the *Scholars' Guide* is a response, in a way, to a challenge made some years ago to the American academic community by John K. Fairbank of Harvard. He pointed to Christian world missions as an invaluable but too often neglected factor in studies of world history, and issued a call for "historical research of the multi-archival kind" into the influence of Christian missions and the Chinese church on "the rise of modern China."

Encouraged by a grant from the Henry Luce Foundation, Archie R. Crouch, a long-time Presbyterian missionary and historian in China, and his able team of researchers at Princeton Theological Seminary's Speer Library, surveyed the holdings of more than 1,200 libraries, archives, religious orders, and mission headquar-

ters to locate 554 significant repositories in the United States of source materials on Christianity in China. The initial listings of the collections are geographical, first by state, then by city, and by institutions. California, for example, has 330 listings, New York 385.

Equally valuable is the eighty-page bibliography of serial titles (journals, bulletins, annual reports, etc.) with the names and addresses of institutions where they are preserved.

The guide even includes listings of oral histories collections and of more than 550 dissertations and theses alphabetically cataloged by authors. An eleven-page "bibliography of bibliographies," which will be of particular use for libraries and further research, includes everything from inventories of unpublished manuscripts, library catalogs, archival reports, and geographical dictionaries, to checklists of microfilm reproductions.

The indices alone—a subject index, personal names index, and repository index—cover 168 pages, and bring order out of what otherwise would be an indigestible mass of information. There is even a "place name conversion table" for those who are understandably confused by recent changes in the romanization of Chinese words. Spelling in the text is as given in the repository records, but the conversion table conveniently adds both the classic Wade-Giles spelling, and the "Pinyin" spelling of the People's Republic.

The book is surprisingly easy to use and enormously helpful. The editor, Archie Crouch, modestly describes it as "a beginning," "the tip of a huge iceberg of primary and secondary resources produced by the Christian enterprise in China."

But it is much more. It represents an enormous amount of difficult, time-consuming perseverance in tracking down leads both to known and hitherto hidden collections and of technical bibliographic skill in analyzing and cataloging the findings. It is an unmatched guide to the resource treasures of the history of Christianity in the most important single country in Asia, a work to which coming generations of scholars and researchers will always be indebted.

Samuel Hugh Moffett  
Princeton Theological Seminary

Sleeper, C. Freeman. *The Bible and the Moral Life*. Louisville: Westminster/John Knox Press, 1992. Pp. ix + 181. \$14.99.

In recent decades mainline Protestantism has been defined by deep shifts in middle-class American attitudes towards both morality and the Bible. The ethos of bourgeois respectability, which for so long supported church membership, has fallen before leftist social criticism and the new sexual and personal mores of post-sixties America. Among baby boomers, mainline Protestantism is no longer part of a larger social consensus about the good life. With respect to the Bible, the mainline Protestant traditions have undergone equally significant changes. Historical-critical study



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